The Inquirer

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DOCTRINE AND REVIVAL

IN the publicity given to religion today, and there is much, there is little mention of doctrine (at least in this country). It is assumed for instance, that a kind of religious approach can be made to adolescents, about behaviour and moral conduct, that does not involve any concerned discussion about religious differences. Everything vaguely called Christian can be taught within a mateyness of belief that seeks to blur the edges of doctrinal divisions.

This may be cheating the adolescents, and when it is directed to adults, as it often is, adults also. A faith to live by is a faith that is gained by effort. It is not come by in a friendly pow-pow in a club, or a get-together designed for the purpose. And to give the impression that effort, and often of a desperate kind, is not needed, is to wound religion in its most vital spot. The result is likely to be decent behaviour of a social character and a complete apathy about religion. And whether life can be lived in this manner without a hunger for something different and better is—if all the current cries of spiritual discontent mean anything—hardly open to question.

The Division

Religion as contrasted with social conformity is something to be loved and acted upon for its own sake. Religion as distinct from doing what others do has something to give. Its gifts are of the kind that enable men to face and penetrate the baffling mysteries of human existence; and sooner or later all men wish to do that, as well as live the good life. Human existence without the penetrating power of religion is surrounded by the unknown. This had better be accepted. It may be, that for a number of reasons, some men may choose to live with the unknown. But this leaves all the questions unanswered, and it is doubtful whether the human spirit can chain itself to that fate. Religion in its penetrating power, and in all the wisdom and experience recorded of it, passes beyond the boundaries of the unknown and with trumpets sounding comes upon the terrain of certainty and glory.

Nothing of this can be accomplished without some kind of doctrine. In such and such a manner, announces religion, will revelation come. And this manner must be talked about, thought about, and for some agonized about, if it is to have the meaning that is sought. That this creates difficulties is obvious. It creates, for instance, the difficulties of division. But these cannot be slurred over. They form a part of the tension of discovering the way that is true. But any religion that is not troubled about the manner of man's approach to God, and God's approach to man, is hardly a religion at all. If this were not so then all the world's greatest religious literature would not have been written—a literature that is being added to in every generation.

Jesus of Nazareth

It is a matter of supreme importance within the Christian religion to know whether Jesus Christ occupies the second place in the Trinity—or whether there is a Trinity at all. To treat this as a matter of no consequence, is, as far as the Christian religion is concerned, to prevent the trumpets sounding. Talks on personal relationships and the place of industry in the state will take their place, instead.

The doctrine of the Trinity is neither defended nor attacked with passion today. If it were it would be regarded as a mark of faint eccentricity on the part of the person who did so. And yet the growing youth, constantly hearing the word Christianity, must be expected to ask some questions about it. If he is palmed off with a gesture that such questions do not matter then he may very well soon be plunged into apathy about them, and apathy about the religion that does not regard them as important. It can hardly be said that Jesus of Nazareth has dropped out of the Christian religion; his name is mentioned constantly within different degrees and implications of doctrine. The question must surely be asked in any Christian religion worth the name whether Jesus of Nazareth was literally God or not? If not God then what is his nature? If these questions are irrelevant then the face that Christianity wears in this country is irrelevant also, at least in any sense that tries the heart and the mind.

Conditions of Revival

It may be hazarded as a guess that the Christian religion will really begin to count as a passion and a consequence when doctrine really begins to count once more. It may even be guessed that the real religious revival will begin to take place when those who profess and call themselves Christians will seek unity in plain and believed-in difference, instead of the emaciated unity that supposes no difference to exist. The influence of broadcasting in this country upon this matter may have been desolating. It may even be possible to trace some of the beginnings of religious apathy to the pertence of neighbourliness that broadcasting must keep up. No decent Englishman disputes with another about his religion; and

nothing could be more deadly about real belief than this social attitude.

It is more than likely to be true that Unitarianism could begin its own revival if it became more concerned about doctrine, and about its plain differences upon doctrine with other religious bodies.

TREVOR-ROPER AND THE UNITARIANS

By G. Stanley Whitby

NOT long ago Professor Hugh Trevor-Roper, Professor of History in the University of Oxford, reviewed for "The Sunday Times" Professor Cowherd's book, "The Politics of English Dissent," under the title "Nonconformity and Social Progress". Professor Cowherd is a Professor of History in the United States.

In a letter published in "The Sunday Times" I objected to parts of the second half of the review. Trevor-Roper's reply was published, but a second letter of mine was refused by the Editor, and the correspondence closed. This second letter is being published in the November issue of "The Unitarian". The following is a summary of the parts of the review to which exception was taken, and of the ensuing correspondence.

Trevor-Roper makes it quite clear that he regards the humanitarian activities of the Dissenters as being done from self-interest, and that as their self-interest changed, so did, their attitude to humanitarianism. By the end of the nineteenth century, he says, dissenting humanitarianism was well on the way to cant. He also maintains that earlier the Dissenters were solidly against Shaftsbury and factory legislation, citing as one of the strongest opponents the Unitarian Harriet Martineau. On it being pointed out that Harriet Martineau was not a Unitarian, he refers to authorities to show that she was. The fact remains that she was not a Unitarian when she opposed factory legislation; and in the context of Trevor-Roper's review that obviously is the point at issue.

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One has no wish to cross swords with Trevor-Roper on purely scholastic points; but the significant thing is that this is the only time that the word Unitarian occurs in the entire review, and then it is used in a fashion that does grave injustice to the Unitarian contribution to social progress.

So solid were the Dissenters against Shaftsbury, that John Fielden, M.P., the Unitarian factory owner, moved the second reading of the Factory Act when it was passed in 1846. The services of Fielden were second only to those of Shaftsbury, but Shaftsbury, fine man though he was, had not a penny in industry, Fielden had not a penny outside it; if ruin was to be the result of the legislation Fielden proposed, then he would be one of the first to be ruined.

In correspondence Trevor-Roper concedes Fielden's contribution, remarking that the Unitarians sometimes rose above their prejudices in the matter of factory legislation. It was not a matter of prejudice but of genuine principle. At the time there was a conflict of principles amongst Unitarians that had not been resolved, a conflict between the claims of freedom of action and the claims of human wellbeing; consequently some, like Fielden, supported factory legislation, others did not.

That many factory owners were governed by self-interest is of course true, but by no means all factory owners were Dissenters, as Trevor-Roper seems to suggest. So far as the Unitarians are concerned, Trevor-Roper's references to action from self-interest, which are in line with the late Professor Laski's cynicism, are unfair and distasteful. The facts tell a quite opposite story. But both Laski and Trevor-Roper seem to be unaware of the importance played by Unitarians in the reforms of the nineteenth century, and when it is pointed out, then the motives of the Unitarians are impugned.

The prevailing economic theories of the day paralysed men into inaction by convincing them that it was not economically possible to cure distress by raising wages, and moreover that hours could not be reduced as all the profits were made in the last hour of the day's work. The Unitarians who supported industrial reform did so on idealistic and humanitarian grounds, with the economic theories against them. After, and not before, the liberalising movement had got well under way, two Unitarian economists, Stanley Jevons and Walter Bagehot, began exposing the prevailing economic theories, and this swung over many waverers, including industrialists acting from self-interest.

Turning now to another issue, it has long been held that the Dissenters saved this country from revolution by bringing about reforms, particularly Parliamentary reform, that more than took the edge off discontent. Trevor-Roper denies this, and gives the credit in the early stages to the Anglicans, and in the later stages to Anglican and Benthamite influence, dubbing the latter secular. When it is pointed out that Bentham was a Unitarian in theology, Trevor-Roper affirms that he died a free-thinker. Well he might; at the age of 83! Particularly as it was not a far step from the mechanistic interpretation of the world of the Unitarian deist, the Rev. Dr. Joseph Priestley, to omitting the deistic aspect and accepting only the mechanistic. This does not prevent Bentham from being a Unitarian in theology in his mature and more influential years.

Bentham's influence in staving off revolution was considerable because of his principle, which became widely accepted, of the greatest happiness of the greatest number. This principle he got from two sources, from Priestley's "Essay on the First Principles of Government", and from Hutcheson's "English Thought in the 18th Century.". Incidentally, there was considerable affinity in theological outlook between Hutcheson, whose influence was widespread, and the Unitarians.

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That the Whig aristocracy eventually conceded Parliamentary reform, was due, not so much to wise statesmanship on their part, as Trevor-Roper suggests, as to the pressure of public demand. The early stages of this movement, for which Trevor-Roper gives the credit to the Anglicans, were due more to Unitarians than to any other group. The outstanding radicals who first appealed to and organised public opinion were Unitarians. This fact was recognised by their enemies. When this movement was interrupted by the French Revolution and the wars with Napoleon, hysteria seized both the Government and the mob, and incited by the Government, everywhere Unitarians were the chief victims of the English Terror. The burning of the house and laboratory of the Unitarian minister and scientist, Dr. Joseph Priestley, was typical of the hatred felt for them. Obviously both Government and mob knew, what Trevor-Roper apparently does not know, namely who were the leaders of Parliamentary reform. When the Reform Bill became law, one of its chief opponents, the Duke of Wellington, spoke of it in terms of a victory for the Unitarians!

Unitarian historians accord fair place to the contribution made by non-Unitarians in the various reforms of the nineteenth century. When one considers the tremendous and effective part that Unitarians played in every conceivable kind of reform, such a sweeping statement as Trevor-Roper's that by the end of the nineteenth century dissenting humanitarianism was well on the way to cant, obviously requires considerable amendment. Without partisanship, but in justice to the dead, and as example and spur, we need to be quite clear about what the Unitarians did; and why they did it.

Statement from The Friends

"The Peace Committee and the East-West Relations Committee of the Society of Friends in Great Britain welcome the efforts of Mr. Selwyn Lloyd and Mr. Khrushchev at the United Nations Assembly to get disarmament negotiations moving once more. We urge that public opinion should support vigorously these new efforts to secure disarmament and in particular will treat Mr. Khrushchev's proposals without prejudice and with the seriousness which they deserve."

This offer seems to us to present a new opportunity which, if taken up in a generous spirit, can help to increase mutual trust, and create an atmosphere in which real negotiations become possible.

AN UNUSUAL CONFERENCE

(From August 1st to the 8th a Family Holiday Conference was held at the Holiday Homes, Great Hucklow. It was attended by grown-ups and children. The Homes were filled to capacity. Lectures and talks were given, and there were group meetings. We are able to print summaries of the lectures and the findings of the group meetings. Below are two summaries. Others will be printed in future issues.)

HUMANISM IN THE KITCHEN

By Jeremy Goring

BY the time this appears in print many readers of *The Inquirer* may have only the vaguest recollections of what they were doing in the first week of August. But this will certainly not be true of the seventy or so people who spent that week at Great Hucklow as members of the first Annual Unitarian Family Holiday Conference. They will still have the most vivid memories of what, for many of them, must have been one of the happiest weeks of their lives.

The only real criticism of the conference was that people were kept so busy that they had no time to sleep. That applied particularly to those who were on the night staff of the conference's daily bulletin, *The Flaming Chalice* (incorporating *The Hucklow Howler*). This news-sheet, which was handed round each morning at the breakfast table, served to remind everybody of the day's programme and provided them with a few items of information about the day's speaker. In this way it was discovered, for example, that Harry Lismer Short had once walked from Hucklow to the top of Dovedale and back in a day (a distance of 40 miles); that Amy Howarth's forbears included the founder of a newspaper that was just at that time changing its name to *The Guardian*; that Francis Terry had practised for some years as a solicitor before entering the ministry; and, most surprising of all, that Ivan Knowlson's great grandfather was the Rabbi of Kamedensk Podolsk near Kiev.

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Breakfast over, everyone dashed up the hill to the Children's Home to hear what these promising speakers had to say about the past, present or future of the Unitarian movement. In no case was the assembly disappointed. No outline of the contents of the papers can possibly convey the warmth and conviction with which they were delivered, nor the enthusiasm with which they were received. Indeed the enthusiasm was such that it kept the whole conference talking right through the day and often deep into the night. It must have been well after 3 a.m. when the group of bleary-eyed brethren who were discussing humanism in the kitchen at Burleycrofts was eventually broken up by anxious relatives—and an Assistant Secretary of the General Assembly, a distinguished surgeon, and an ex-President of U.Y.P.L. went off, not too willingly, to bed.

For purposes of formal discussion the conference was divided into six project groups, each under an experienced leader. Good progress was reported by all groups, particularly as its name would suggest, by the one concerned with Forward Movement. The most practical project, however, was that of the Youth in the Church, who set out to produce a historico-religious survey of Hucklow: while the older members were preparing a detailed account of the history of the Homes and the chapel (which poured polite scorn on a pet theory of one of the denomination's most distinguished historians), the younger ones were recording the chapel's present dimensions and the condition of its fabric, including that of the bell, which, so it was discovered, "rings in F sharp".

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It was to the sound of this bell, which caused great consternation among the cows in the neighbouring field, that the conference assembled for its morning and evening devotions. On the last night, however, the chapel was abandoned in favour of a service round a bonfire in Burleycrofts garden—a service which was very well devised and conducted by Miles Howarth and his team of young people and made a fitting climax to a conference that had been a source of inspiration and encouragement to everyone.

Thanks to the industry and imagination of Eric Price and the organising committee and to the helpful co-operation of Henry Tittle and the staff of the Holiday Homes, the gathering had been a great success. The refrain of Rosemary Goring's South American-style "Hucklow Calypso" may help to convey something of the infectious spirit of this first Family Holiday Conference and may serve as a provisional invitation to the next one :—

"Come to Hucklow, come to Hucklow,
Bring your children and wife.
Come to Hucklow, come to Hucklow
For the time of your life!"

OUR UNITARIAN HERITAGE

By H. L. Short

OUR inheritance can best be studied as a "going concern", rather than as abstract principles or a heroic story of remote origins. It is people-in-action in recent generations, that we must consider, trying to discover how they thought and behaved, so that we may understand our own bias. A useful method is to find out what Unitarians were like at fifty-year intervals, in 1809, 1859, 1909 and the present year.

In 1809 Unitarians were discouraged. Britain was in the midst of the long war with Napoleon, and reactionaries were in power. Unitarians were a mixed lot. The original Puritan strain was overlaid with newer elements: descendants of rational business-men of the early 18th century, ex-Anglicans (mostly of Cambridge origin) of the later part of the century, ex-Independents like Priestley and Bentham, and poorer men from Baptist, Universalist and Methodist nonconformity who had been attracted by the political and theological radicalism of Priestley and his friends. The Presbyterians had been the largest and most moderate and respectable Dissenting body in 1709; a hundred years later their descendents, the Unitarians, were a small left-wing group. The older strains among them had become secular and rationalist. Leadership was largely in the hands of the poorer men already mentioned, who stressed Unitarian theological propaganda.

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In 1859 the scene had changed. It was now the age of the prosperous middle class. Aggressive theological propaganda had aroused orthodox opposition, who began lawsuits to take from Unitarians the old Presbyterian endowments. For this and other reasons there was among Unitarians a return to a more central and moderate position, led by Martineau and his friends. The name "Unitarian" went out of favour, as signifying separation from universal religion. Churches were built, and hymn and prayer books compiled, in traditional Christian styles. Leadership was resumed by the older congregations, of Puritan origin, whose ministers, in the pulpit and in social activity, filled an important public position. It was the age of the institutional church, providing education and recreation. But Martineau had aroused much opposition, and there was a competing "Unitarian" party.

By 1909 the scene had changed again. The Boer War had shaken and divided the confident middle class, and a new radicalism was arising, leading to the welfare state. There was a new influx of poorer men into the Unitarian ranks, often from Methodism, and consequently a new emphasis on progressive politics and theological propaganda. This caused a compensating swing towards worship, typified by the Free Catholic Movement, whose leaders appealed to Baxter, Martineau and the Presbyterian tradition. The denomination found itself with two national representative organizations, colleges, newspapers, hymn books, each continuing something valuable in our history.

In the 1920's there was amalgamation and reconciliation, with the founding of the General Assembly and the publication of *Hymns of Worship* and *Orders of Worship*. But the Assembly's title contains the significant word " and ", which denotes the combination of two streams of tradition, sometimes with tension between them. But is it enough to pride ourselves on agreement to differ ? Freedom, reason and tolerance, often claimed as our basic principles, can be rather negative and lacking in religious depth. We have the heritage of old-established congregations and loyal people, with a continuous tradition of worship and humane service ; these we must strengthen and deepen. In particular, we need existential, analytical preaching from the pulpit, and personal conviction and commitment in the pew, geared to the questions and issues of our time.

THE RELIGIOUS EXPERIENCE

By Colin J. Gibson

(Mr. Gibson is the minister of the Adelaide congregation, Australia. Under a different title the following recently appeared in the Adelaide Calendar.)

AT the entrance to the Arts building at Manchester University stands the Epstein bust of Professor Samuel Alexander, Professor of Philosophy at Manchester for the best part of his life, and author of the book, " Space, Time and Deity." Of Jewish extraction, Professor Alexander was born in Sydney, just over a hundred years ago, and went to Balliol College, Oxford, on a scholarship.

When the bust was unveiled, it was remarked that it would have been more like him if it had been less serious, and Alexander in his speech replied : " Though I should be glad if it were said of me, he was known for a certain gaiety of speech, I prefer to have it said of me, he contrived for some years to persuade people that he could think."

Professor Alexander's view of an emergent Godhead was highly unusual and thoroughly original, but he never doubted that religion was real. " Religion," he wrote, " is not the sentiment which is directed upon God ; but God is that upon which the religious sentiment is directed." Starting with the religious experience, " the feeling of our going out to something not ourselves with which we are in communion," and " working ploddingly upwards from experience," he felt sure of " finding religion and God at the end of it, never entertaining a doubt that a sound philosophy must find its place for a fact of experience so indefeasible as God, and the worship of him." That is a very sound method of approach to religion, much better than the one, of which he complains, of " taking the conceptions nearest to the mind's religious wants and distorting the conceptions in physical experience to suit them."

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Professor de Burgh, in his book, " The Life of Reason," quotes the following opening paragraph from an article by Professor Alexander, " Theism and Pantheism," which appeared in the Hibbert Journal for January, 1927, commenting : " The man who wrote that knew religion from the inside."

" Theology is a science which, like any other science, sets out from a certain department of experience of which it attempts to give an orderly and rational account. That experience is the experience of the divine, the sense of the divine element in the world, of an object towards which man adopts the attitude of worship and feels the sentiment of religious devotion. In this feeling and through this feeling an object is made known or revealed to the person who has the feeling, and he calls it God. There may be persons who are rarely or never visited by such feelings, just as there may be persons who are unmoved by the beauty of a sunset. And the object itself may be revealed to the worshipper in all manner of ways : it may be an overpowering presence which compels him to his knees or terrifies him into submission ; or it may be a being evoked through his desire for support in anguish and answers his desire ; or more vaguely something to lean on in his sense of dependence ; or a gracious presence which responds to him mysteriously with love and excites his love. He may find it in the awful or the kindly face of Nature, or in the inner promptings of his own spirit (like that strange daemon of Socrates), or of his conscience. Always, under whatever shape of sensible experience, or fancy or reflection, there is the awareness of a mysterious something which enforces or pleads for recognition. And in that experience itself there is no question raised of whether the object experienced exists or not ; it is for the worshipper as much a fact as a green leaf or the sun is for a dispassionate observer. The religious feeling and its object are given in one and the same experience."

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It is only sight that can convince. Hearing of God is nowhere near enough : " I had heard of thee by the hearing of the ear." says Job. It is the seeing of God, the becoming aware of a Presence and a Power, an Answer and a Love, that can bring the light of conviction to a darkened mind : " But now mine eye seeth thee." That does do what no end of argument can hope to do. God is known when he is shown. It must be by a revelation of himself, that the answer comes. It is not about God that the soul wants to know, but God. God does not think of giving argument for argument, and aim at convincing the understanding, but he opens out a new prospect in the regions of the religious life, and reveals himself. He suffuses the whole landscape of human life, and enters the heart's own inner experience, with a sense of himself. When a man sees what he did not see before because of a deeper meaning he has found in life, his doubts go and he can say, Mine eye seeth thee. The tide comes in high over the jagged rocks and covers them, and with the sun shining over the sea, the waves no longer beat over them, but all is quiet and still within.

You can live a life of service, say with Adam Lindsay Gordon,

Life is mostly froth and bubble,
Two things stand like stone,
Kindness in another's trouble,
Courage in your own,

and live up to it ; you can think your way through ; you can fight your way through ; but until life is lit with a new meaning, till God vouchsafe a revelation of Himself, and you see life with a new sight, it does not change for you, but it remains the same.

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In the world of scientific experiment, you repeat an experiment and prove it, and Science is built upon such seeing for oneself. That is only possible where the laboratory equipment exists and there is the knowledge how to use it. So too, a poet writes a poem, an artist paints a picture, a musician composes a symphony, putting into language what he sees, but without the eyes he saw it with, and a training in appreciation, no one can see in it what was seen by the creator. If with the higher sciences and arts, this is a difficulty, it is an even greater one with the higher religions. Without the vision Amos had, and the voice he heard, when God took him from minding his sheep and dressing his sycamores, and said to him : Get thee gone ! how can you feel about justice as he felt, or put it into such language as " Let justice roll down as waters, and righteousness as a mighty stream" ? No one who had not had the company of God's Presence through the valley of the shadow of death could have written the 23rd Psalm, or at the least, he must have possessed the religious consciousness of walking with God, to enable him to imagine it.

Jesus, being anxious to make God real, did not argue about God, but he pictured what the world was like with God in it. He showed by personal example what life lived in the power of God could do, and gave to others, who caught it off him, the religion he possessed, the ears to hear with and the eyes to see with. Religion, as Dean Inge said, is caught, not taught.

The revelation of himself takes place in life itself.

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

REFUGEES—A WORLD PROBLEM AND OURS

By Jill Watling

(This is the second article in a series being edited for the Youth Supplement by Eileen Kisby, on current topics.)

" Ahead of them stretches a life of nothingness, and in that nothingness they rot. They are fed and they are kept alive, but apart from this first-aid the world gives them nothing. What they need so desperately is a new identity and a new usefulness." These sentences are taken from a leaflet prepared by the Inter-church Aid and Refugee Service to publicise World Refugee Year.

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By now almost everybody will have heard or read something about World Refugee Year. It is hoped that this year will make more people conscious of the plight of the refugees, and more conscious of the personal responsibility they should feel towards them. The launching of this year and the subsequent appeals for help will be received with varying opinions. To some it will be " yet another organisation asking for money " ; these people are unlikely to think very deeply about the responsibility involved. To others the reaction will be " Well, I think it's up to the governments directly concerned to deal with the problem ; after all, it does not affect our lives ". In other words, any answer that will make this problem most impersonal, and therefore less poignant. It's so easy to find a reason for remaining inactive when the problem does not directly affect our every day lives. But whatever the reactions of the world, one fact remains constant. It is still *our* problem.

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We have only to read some of the extremely good literature on the refugees and the way they have to live to realize that they are a world problem. They are the victims of peace settlements of the births and deaths of nations. They have no native country, but remain the responsibility of the whole world. But recognizing this fact involves no personal commitment on our part. The world is sufficiently large for someone else to do the work, and for us to remain unnoticed, inactive, in the background. Or so we think ! But the sooner we come to grips with the situation and realize that these refugees are the responsibility of every individual, the sooner they will be able to lead normal lives again.

Fifty-nine countries have agreed to give their full support to World Refugee Year, and in this way they will try to solve the problem that no-one can ignore. Just how much can they do, and just how much will they do ? Their support will be almost totally financial, and they will welcome an opportunity to ease their consciences in this way. The refugees need money ; it is no good denying that. But what they need far more is the chance to feel that they are wanted by the world, and can do their share of work like any other man. They need homes, work, and renewed faith. Money can go a long way towards this, but it can never totally solve the problem.

If only governments could be persuaded to open their frontiers and admit these wanderers, and find them homes and work, the problem would be well on the way to solution. But no government seems willing to do this, except perhaps in an emergency. The Hungarian revolution of 1956 will not easily be blotted out of the memories of the world, nor will the splendid way in which countries offered help. This country was no exception ; frontiers were opened and refugees poured in, being made as comfortable and happy as possible. All our efforts were concentrated towards the welfare of these people struggling for freedom ; but what of the millions who had been forced to live in overcrowded camps for what must have seemed an eternity ? How must they have felt ? They were powerless against the sudden emergency of the Hungarians. In those few tragic months their backs must have become even more bent, their hope even more desolate. Governments are not able to give the refugee back his zest for life. If they are not to receive that which they most need from governments, who then can they rely on ?

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We all know the answer, but many of us do nothing about it. Yes, it is up to us. As Albert Schweitzer said in 1923 " Wherever there is lost the consciousness that every man is an object of concern for us just because he is a man, civilisation and morals are shaken, and the advance to fully developed inhumanity is only a question of time ".

We should make them our concern for many reasons but there are two exceptionally important ones. Firstly, because they are fellow men and women, and secondly because they are entitled to their human rights as much as anybody else. They are not just statistics listed in a report, but human beings. There are faces peering out from these figures. Pathetic faces ; faces devoid of hope and resigned to life in a camp. We cannot see them ; we can only imagine them. But by having a mental picture of their helplessness in our minds when we give what we can, we are, perhaps unwittingly, identifying ourselves with them. And we must identify ourselves with them if this mission to stateless people is to be fulfilled successfully. The refugee's deepest need is the restoration of his confidence in life. Every time he is shunned, treated as just one more number, refused work and a home of his own, he loses more and more of his confidence in himself and in life. It is our duty to restore this confidence, and we can only do it by showing him that we care about him, that we are willing to forego something ourselves so that he can " climb another rung " up the ladder to a new and better life.

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In this series of articles young Unitarians are giving their opinions on current topics. The problem of refugees is constantly a current topic, but especially for the rest of this year and the first half of next, and it is during this time that the Unitarian Young People's league, to which many of us belong, is planning to raise £300 for these stateless people. We feel that it is the responsibility of every individual to concern himself with this problem, and the responsibility is no less for the youth of the world. On the contrary it is larger. There are millions of young people who have never known a life outside a camp. They were born there, and as far as they know they will die there. It's up to us to see they don't. In the words of Nicholas Berdyaev, " The present state of the world calls for a moral and spiritual revolution, revolution in the name of personality, of man, of every single person. This revolution should restore the hierarchy of values, now quite shattered, and place the value of human personality above the idols of production, technics, the state, the race or nationality, the collective."

Liverpool North End Domestic Mission Society

The special meetings held at Hamilton Road Church to celebrate the completion of the Mission Society's first hundred years were very successful. A large congregation assembled on Sunday, October 11th, for the service at which the preacher was the President of the General Assembly, the Rev. A. W. Vallance. Many friends, past and present, crowded the hall for the public meeting on Wednesday, October 14th, addressed by the Rev. Lawrence Redfern and supported by the Rev. B. L. Golland, a former Missionary. A delightful social on Saturday, October 17th again brought together old and new friends, and the final service on Sunday, October 18th, attended by the Lord Mayor of Liverpool, Alderman H. N. Bewley, the preacher being the present Missionary, the Rev. C. A. Piper, was a fitting conclusion to a series of meetings long to be remembered. Particularly pleasing was it to see at all the meetings the President of the Mission Society, Sir Bertram Chrimes, who was associated with Hamilton Road in the days of his youth and who has maintained an active interest throughout the years.

FROM MY JOURNAL

By Simplicitas

THE new oil-fired boiler is installed, and as I was collecting my books out of the pulpit this evening, I saw Y hold the church thermometer to the light. "How has it worked today, Y?", I asked. "Nobody's said anything", he said, "so it's bound to be all right. I'd never hear unless something was wrong". Alas for our unappreciative hearts. Who'd be a church secretary!

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Common doodling I can understand. I am myself quite happy to block in the letters of my agenda paper when discussion gets tedious, and I believe, as the psychologists tell us, that in so doing I absorb my marginal attention. It may well be, that doodling draws off some of the more violent emotions which otherwise might find unchristian expression at committee meetings. But tonight L came on to the church committee for the first time. It soon became obvious he was engaged on a more ambitious work than we others are accustomed to produce. Eyes were already straying in his direction when he fumbled in his pocket and produced a red pencil with which he proceeded to make additions to his obviously competent drawing. When he set to work with a blue pencil we were all watching him in fascination. At last Y tapped impatiently with his pencil. "Mr. Chairman, aren't we ever going to decide what we can do about the kitchen lighting?" We all guiltily brought our thoughts back to the matter in hand and gazed blankly at our agenda papers. "I'm only a new member, Mr. Chairman", said L, glancing up from his doodle, "but as it's my line of country, might I suggest you install a new switch box of the new so and so pattern". This was agreed, and when any other business was completed, L, as is the way with new members, was the first to leave the room. As the door closed behind him there was a sudden rush for his agenda paper. There, in red and blue, was an electrician's plan of the wiring that will deliver us from the recurrent and despairing cry at crucial moments, "The kitchen lights have gone again!"

★

I am not nowadays given to copying out passages that strike my attention as I read. I have too often come upon my transcript in three months' time and wondered what made me think it important. I cannot imagine, however, I shall ever cease to benefit in humility from re-reading the shrewd words in Englebert's "The Wisdom of Father Pecquet". The old French priest is said to meet the stag associated in the stories of the saints with St. Hubert. He ventures to inquire the stag's opinion of his sermons. The stag replies, "My God, Father, you do what everyone does—the best you can. I take it for granted that you wouldn't want me to eulogize you. I have heard both good words and bad words spoken about you. The good were spoken with reserve; the bad, with the accent of the firmest conviction. That is the way it has been from time memorial in regard to great men and small".

Scarborough.—To commemorate the centenary of the birth of the idea of the International Red Cross in the mind of Henri Dunant, the very remarkable and heroic Swiss banker, a special Morning Service was conducted on October 18th by the Rev. G. W. Parkinson. The Deputy-Mayor (Councillor G. Hodgson) read a lesson and the congregation of one-hundred (the largest for many years) included representatives of the British Red Cross Society, St. John Ambulance Brigade, First Aid League, Royal College of Nursing and others. Mrs. S. Foster sang a solo. For the first time decorations at the Harvest Festival on October 11th were floodlit, which greatly enhanced the beauty of the occasion. At the well attended opening meeting on October 12th, of the year-old Monday Fellowship the President, Mrs. G. W. Parkinson, stated that a very attractive programme of outstanding local speakers had been drawn up until the end of May.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Faith and Truth

Sir: In Athens some 2,350 years ago there was a fashionable philosophy which not unreasonably seemed to many of those most concerned about moral standards to be dangerously negative and subversive. Most of them were content to denounce the sophists without examining what they were actually saying or whether any of it was true or not. One man, Socrates by name, saw that it was no use telling young men not to listen to the sophists; the only way to counteract the destructive impact of their teaching was to take their own method of analysis a little further and show that there were some moral truths which we know, and do not just accept because we were taught them by our parents. Some conventional moral attitudes will not stand up to this examination and ought to be discarded. Not surprisingly many of the elders (and I fear some recent "Inquirer" correspondents would have been among them) regarded him as the worst sophist of them all and he was put to death as a corrupter of youth and an enemy of religion.

There is a moral in this for our day. Surely what we ought to be doing is not denouncing or ignoring the linguistic analysts who are entrenched in our universities, but answering them and learning from them. (At the risk of being analytical myself, I will add that by "we" I do not mean every reader of *The Inquirer*, but those whose special concern it is to see that our faith rests on a firm foundation of truth.) It is not very helpful to tell us that we are betraying the fort we are pledged to defend. At the cost of horrifying people like Mr. Empson, I am afraid our loyalty to truth demands that we should even analyze what we mean by a word like "materialism" before we plunge into a war against it. An attitude of commitment to a faith completely divorced from intellectual examination sounds to me perilously like fanaticism.

Manchester College, Oxford Yours, L. A. Garrard.

To "Older Friends" and Others

Sir: World Refugee Year has almost reached its half-way mark, and it would be interesting to hear what contribution our various churches are making to the Appeal.

The UYPL has launched its own campaign for the refugees, and is publishing special monthly supplements in *The Young Unitarian*. Every UYPLer is being asked to make a personal contribution to the Appeal Fund, and branches up and down the country are planning their own separate efforts. In Lancashire, for instance, Hallwell Road Branch, Bolton has set itself a target of £50, while Stand Branch in Manchester has already raised £20: the story is much the same in other regions, too.

I know that many churches have their own plans in hand, but, so far as I know, the UYPL Appeal for World Refugee Year is the only one being made at the national level within our denomination. Accordingly we have decided to extend the Appeal outside the ranks of the UYPL, so that it might be open to the many people in our movement who would like to make a contribution to World Refugee Year in the name of Unitarianism.

To all our older friends, then; to the leaders of our Sunday Schools; and to all the members of Unitarian youth groups outside the ranks of the UYPL, we say what we have already said to our own members: Remember that you are rich, and that it is your task this year to make a sacrifice that hurts—for the sake of an unknown refugee.

Contributions should be sent to: The UYPL Refugee Fund, 89 Union Street West, Oldham, Lancashire.

General Secretary,
Unitarian Young People's League Yours, Martin B. Davies

Personal

"HOW TO REGAIN LOST HEARING." If you are Deaf or hard of hearing you must read this booklet. Send 6d. in stamps to HEARING COUNSELLORS LTD., 53, George Street, W.1.

THE CALENDAR OF THE CHURCHES

SUNDAY, NOVEMBER 8th, 1959

ABERDEEN, Unitarian Church, Rosemount Viaduct, 11 and 6.30, Rev. W. B. Tavender
ABERYSTWYTH, New Street Meeting House 11, Mr. T. Islyn Nicholas
ALTRINCHAM, Dunham Road Chapel, 10.45 and 6.30, Rev. A. W. Vallance
ASHFORD, Unitarian Church, Knowsley Road, 11.15, Rev. B. Gill, 3, Rev. K. Wright
ASHLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street 11.30 and 7, Dr. H. J. McLachlan
BIDDULPH Grange (by Stoke-on-Trent), Unitarian Church, 11, Rev. Robert Tayler
BIRMINGHAM, Free Church, High Street, 11, Mr. A. G. Tarrant
BIRKENHEAD Unitarian Church, Borough Road, 6.30 (November 15) Rev. Maurice Johnson
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Rev. W. Jowett L. Harperson
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Sidwell Price
BOLTON, Unity Church, Dunscar Road, 10.30 and 6.30, Rev. Arthur J. Long
BOLTON, Walmsley, 3.15, Supply, Halliwell Road, 6.30, Rev. Kenneth Wright
BOSTON (Lincs.) Unitarian Church, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Bronshaw Avenue, 3.15, Mr. W. D. Davies
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. Wm. Millar
BRIGHOUSE, Unitarian Chapel, 11, Rev. G. Raynbell Jones
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Bentley
BRISTOL, Oakfield Road, 11, Rev. A. H. Bentley, 6.30, Mr. R. L. Nicholson
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryves
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 3.30 (Welsh) and 6.30, Rev. Roy John
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. John Pickering
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. James M. Quick
CHESTER, Matthew Henry's Chapel, Trinity Street, 10.45, Rev. E. H. Shaw, 6.30, Rev. W. J. McElderry
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Supply
CHOLMERY Chapel, Ashburton, 10.45 and 6.30, Rev. Kenneth Twiss
COVENTRY, Great Meeting House, Hertford Street, 11 and 6.30, Rev. E. H. Morgan
CROYDON, Free Christian Church, Beech Street, 6.30, Supply
CUPPENHAM, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Free Christian Church, Frampton Road, 11, Rev. J. P. Cobbe
DEVIZES, Wilcox Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotter
DERBY, Friar Gate, Unitarian Chapel, 6.30, Mr. J. Shoesmith
DOVERCOURT, Old Meeting House, 10.45, Rev. Ronald Vince
DONCASTER, Free Christian Church, Hall Gate, 11, Mr. T. H. Jones, 6.30, Rev. H. Bacon
DUBLIN, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whitehead
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Knierim
DUNFERMLINE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Wortheimer
DUNDEE, Unitarian Church, 57, Commercial Road, 11, Rev. G. D. Fowle
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. Bruce Find-low
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Maurice-Kellow
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Shorter
GLASGOW, St. Vincent Street, Unitarian Church, 11, Miss M. Wedgwood Taylor
GLOSSOP, Primitive Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Crowell
GLOUCESTER, Barton Street, 3, Rev. James M. Quick
GUILDFORD, Ward Street Church, 11.15, Rev. F. Hankinson
HALE Chapel, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
HALIFAX, Northgate End, 10.45, Rev. Frank Walker
HARTFORD Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennison Hilton
HINCKLEY, Green Meeting, Station Lane, 11 and 6, Rev. E. A. Davies
HOLMFIRTH, Wrigley Road, 11, Rev. J. Morgan Hall
HUDDERSFIELD, Fitzwilliam Street, 6, Rev. Frank Walker
HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest Pitts
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. M. Wardle
KNUTSFORD, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45, Rev. R. L. Galland, 6.30, Rev. J. B. Tyndall
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, Free Road Street, 11 and 6.30, Rev. Leonard Mason
LEWES, Westgate Chapel, 11, Rev. S. B. Wilson
LINCOLN, High Street, Unitarian Church, 6.30, Rev. H. W. Kemball
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
LIVERPOOL, Renshe Free Church, 11, Rev. C. A. Piper
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kane Murrin
LIVERPOOL, Gateacre Chapel, 10.45 and 6.30, Rev. S. R. Bevan
LIVERPOOL, Hamilton Road, Egerton, 3, Sunday School, 6.30, Rev. C. A. Piper
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. B. Storey
LONDON, Bell Street, Edgware Road, 6, Rev. Wallace M. Lowe
LONDON, Bloomsbury Mission and Stamford Street Chapel, 6.30, Mr. John Wilson
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Gladstone Spong
LONDON, Forest Gate, Upton Lane, 6.30, Mr. G. E. Prescott
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. R. C. Thatcher
LONDON, Hackney, New Gravel Pit Church, Clarence Place, 6.30 (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Donald P. May
LONDON, Highgate Hill, Unitarian Church, 11, Mr. C. S. Dewes
LONDON, Mill Hill, High Road, 11 and 6.30, Rev. T. E. Dickson
LONDON, Islington, Upper Street, 7, Rev. A. V. Pite
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Pite
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. Joseph Gordon
LONDON, Leytonstone, Low Bridge Road, Harrow Green, 6.30, Dr. Dimitrije Tasitch
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. John Relph
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Wallace M. Lowe
LONDON, Stamford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Miss I. M. Shepherd
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newsham Road, 6.30, Rev. G. J. Greive
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. E. W. Dearlin
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. Raymond Cook
MANCHESTER, Failsworth, Pole Lane Chapel, 10.45 and 6.30, Pastor D. Mills
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Rhodes
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. H. Wansbo
MANCHESTER, Pendleton Unitarian Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Student, Unitarian College
MANCHESTER, Renshaw Street Mission, 6.30, Rev. R. L. Hopkin.
MANCHESTER, Stand Chapel, Whitefield (November 15) 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 3.15, Rev. David C. Doel
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Stokes
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
NORTHAMPTON, Kettering Road Church, 6.30, Mr. A. Benton
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, The Rev. The Principal
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Supply
POOLE, Unitarian Church, Hill Street, 11, Rev. J. W. Dunkle
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John Stokes
PRESTON, Unitarian Chapel, Church Street, 6.30, Mr. R. J. Manwaring
RINGSTEAD, Hants, The Meeting House, 6.30, Rev. Francis Tebby
RIVINGTON Chapel, nr. Horwich, Lancs, 3, Rev. R. J. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Baker
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. E. Phillips
SALE, Ashbrook Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD (Ashcroft), 6.30, Dr. P. T. Wood
SHEFFIELD, Fulwood Old Chapel, 10.45, Rev. F. Sorell
SHEFFIELD, Unity Church, Crookesmoor Road, 10.45 and 6.30, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 10.45 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SOMERTON, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whittaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. H. Crabtree
SOUTHEND-ON-SEA, Darnley Road, 6.30, Mrs. E. Savage
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
STOCKBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
SWANSEA, Pentard Free Christian Meeting House, 11, Rev. L. Baker Short
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. P. B. Godfrey
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TEWKESBURY, Old Meeting House, Ashford Road, 6.30, Rev. G. Kinsey
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. Alec L. Fordow
TORQUAY, Unity Church, Montpellier Road, 11, Rev. Charles Easton
TROWBRIDGE, Cossage Unitarian Church, 6, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Weld
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11 Mr. E. C. Townsend 6.30, Rev. Eric Shaw
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
WESTON, Phoenixgate, 2.30, Rev. G. W. Pearson
WILMSLOW, Dean Row, 10.45, Rev. A. B. Dowdall, Street 3, no service
YORK, St. Saviourgate Chapel, 6.30 Mr. C. H. Swann

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unitarian Church, Cathedral Place, C.2.; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. Jones
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Fitchett, 132 Duke Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. Edwards, Home Telephone UB 5123
Unitarian Fellowship of Australia, 1 Grey Alley, Melbourne, C.1. Minister: Rev. W. Boyenady. Meetings as announced.
Shawbury Conservative Colonies, Avoca Road, Stafford (Vic.). 9.5 weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Boyenady

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Andrew Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West 11, Supply
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. F. Hewitt

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnell, Road, 11 and 7, Mr. M. J. Wilson
WELLINGTON, Services suspended—Enquiries—Miss Warren, Tel. 45-272

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School: 7, Service, Rev. Maurice C. Ratten

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THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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Death

Holt, On 28th October 1959, Elizabeth Holt, of Croft, 31, Lappetts Lane, South Heath, Great Missenden, Bucks., widow of the late Rev. Peter Holt, of Astley, Lancs., and mother of Dr. P. M. Holt.

Mazzini and Unitarianism

(The Rev. Basil Viney, of Lewes, has had correspondence with an Italian correspondent, Giuseppe Valle, on Mazzini and Unitarianism. Below is a recent letter.)

"I have received today, from friends in Rome, your letter of August 29th, with two copies of "The Inquirer".

"I thank you much, and am very glad to see that my words have found an echo so appropriate in the land that welcomed the exiled Mazzini; appropriately too, in a journal that was already being issued a hundred years ago when Mazzini was in London.

"I know a little English, and it seems to me that you have translated well and interpreted correctly my thought. In fact Mazzini thought out a Unitarianism (so much so as to use your word) capable of embracing all men of all faiths, and had in view a religious *progress* (in accordance with his philosophy of progress) not a return to primitive Christianity. History, in fact, always advances, and does not know of returns. One writer, whose name I do not remember, has said that a branch is never able to return to the trunk from which it issued; and thus it is with the Christian sects. However, I would add that from the branch new fruits are able to issue, capable of sowing the seeds of new trees.

"I hold it to be the duty of whoever believes in religious renewal to work: for democratic and liberal thought, when simple, penetrates into the heart of the religious conscience of men of all lands, to embrace, in reciprocal respect, all the religious faiths; and then to surpass them with a new religion still higher. This, if I understand rightly, was the noblest of Mazzini's plans. It remained a simple aspiration because of the immaturity of the times and the unreadiness of men. But now, perhaps, the time moves on!

"I think that Unitarians and Mazzinians are able usefully to collaborate to this end."

MINISTERS' PENSION AND INSURANCE FUND

On Tuesday, **10th NOVEMBER**, at 2 p.m., at Essex Hall, 1-6, Essex Street, W.C.2, there will be a **GENERAL MEETING** of the Fund.

BUSINESS

Revision of By-Law 2(c) to give increased premium contributions, under the Fund's Contributory Scheme.

Miscellaneous

Unitarian Church Secretary seeks house or flat in London. Rent or buy. Box No.

WARWICK UNITARIAN CHAPEL

Built 1780. Movement began 1635.

Our architect estimates that at least £2,000 must be spent now to make ceiling and walls safe. The small but growing congregation hopes, given time, to raise £700 towards this. They have already done much in the way of new notice-boards, cleaning and re-decorating, but help is urgently needed.

Please send immediately to:

The Minister: The Rev. H. MAGUIRE,
"Kerry", Norton Lindsey, Warwick.

or Renovation Fund Treasurer: Mr. E. T. SADLER,
44, Sherwood Road, Hall Green, Birmingham 28.

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